



TO THE RIGHT
Reuerend Father in God, my very
especiall good Lord and Patron, I O H N
K I N G, Bishop of London,

J. S.

Wisheth all true happinesse in
CHRIST IESVS.

May it please your Lordship,



Haue (according to the receiued cere-
monie) made bold to recommend this
Treatise of SHEBNA his Downe-
fall to your patronage, as a testimonie
of mine vnfeined thankfulness for
your many fauours and beneficence.
In accepting whereof, I humbly pray
you to imitate the goodnesse of Almighty God, who, as a
learned Father saith, Coronat voluntatem, vbi non
inuenit facultatem. For otherwise had not I this strong
confidence, I so well vnderstand mine owne disabilitie, and
take

The Epitlic Medicatorie.

Eurip. An-
drom.

take so little pleasure in proclaiming the same, as that this
liuely representation of my many defects had neuer come
to your Lordships view, much lesse patronage. I know it
needs a Patron; I dare not trust mine owne eie: the obiect
is too neere to be well discerned. And I cannot but remem-
ber in this bookeish age the complaint of Andromache,
Ω Νέα, Νέα, O opinion, opinion: thou hast made many to
thinke well of themselves, who were nothing indeed. Right
Reuerend; let it haue your countenance, and as for others,
if any man know more concerning the Subiect heere han-
dled, either Shebna, or Gowrie, my paines may serue to
stirre up in him a desire to profit more, that so what he
knoweth, sciat & alter. If any know lesse, I trust he will
rather thanke me, then censure me. There is none I assure
my selfe so rigid and deuoid of ingenuitie, that will denie
exiguū hunc addere rebus honorem.

Now the Lord that made heauen and earth blesse you
out of Sion: the Lord guide and prosper you in all your
waies: the Lord establishe your house and familie, that you
may see your childrens children, and an happy addition of
many good and comfortable daies in this life,
and this life ended, eternall happinesse in
the kingdome of heauen.

Your Lordships Chaplaine in all humble

dutie and seruice to be commanded,

ISAAC SINGLETON.



THE DOWNEFALL OF SHEBNA.

ISA Y 22. 15.

Goe get thee vnto this Treasurer euen vnto Shebna,
which is ouer the house, and say.



Hough it be true that the Iudge of all
the world must needs do right^a, and ^{a Gen. 18. 25.}
that hee who is of infinite maiestie,
power, and iustice, can do no lesse
then auenge himselfe of sinne and
sinfull men; yet such is his patience
and longanimitie, that now and
then, as the wise man saith, *dissemulat*
peccata hominum^b, he dissembleth and seemeth not to see ^{b Wild. 7.}
the finnes of men. And as *S. Austin* obserueth, there is
not alwaies *apertio oculorum*, when as this God seeth with
the open eie, and takes apparant notice of the mischieuous
practises of euill doers; but sometime *opertio*, when he con-
sidereth (as I may so say) with the eie-lid, and appears vn-
to the wicked as one that sleepest, and winkes at their im-
pities.

Insomuch that the crie of *Sodome*^c came vp to the very
gates of heauen ere he came downe to them: the wicked-
nesse ^{c Gen. 18. 25.}

The down-fall of Shebna.

d. 13. 16.
e. Iſai. 22. 15.

f. Pſal.
g. Iſer. 49. 16.
h. Iſai. 22. 25.

neſſe of the Amorites^d was rotten ripe ere he began to launce; and the day of trouble and time^e prefixt expired, ere he proceeded in iudgment with the Princes of Iuda. And Shebna in my text by his many impieties and wicked machinations euen turned his patience into fury ere he ſent our Prophet vnto him to threaten his ruine. Till at length the finnes of Shebna began to crie, and the meſure of his iniquitie waxed full, and the day of his trouble came; and then when hee thought himſelfe moſt ſtrong, and flouriſhed like the bay tree^f, when he dwelt in the cliffes of the rocke^g, and kept the height of the hilles, and was (to vſe our Prophets words in the ſixe and twentieth verſe^h of this Chapter) as a naile faſtned in a ſure place, loe, euen then comes a fearfull meſſage and moſt direfull prediction of his vtter ruine and deſtruction, *Goe get thee vnto this Treasuſer, euen vnto Shebna which is ouer the houſe, and ſay.*

Which parcell of holy Writ may very well be intituled, *The Downefall of Shebna. Occidit una domus, ſed anima domus illa perire Digna fuit.* For the better vnfolding wherof conſider with mee I beſeech you theſe three propoſals.

First, *What this Shebna was.*

Secondly, *What was his offence.*

And thirdly, *How it was puniſhed.*

Muſculus.

† Iſa. 22. 21.

As touching the firſt, what this Shebna was; goe wee no further then to the title heere giuen him, and the bare ſignification of the name it ſelfe, wee ſhall finde, that as was his name, ſo was hee: for the word שֶׁבְנָא which our Engliſh renders *Treasuſer*, as *Muſculus* very well obſerueth, is not ſo much a name of office, as parentage: and he was called שֶׁבְנָא *Socnita*, from the Citie wherein hee was borne. Now the Verbe שֶׁבְנָא either ſignifieth to impouerish; ſo that Shebna as it ſhould ſeeme, was one that was giuen to wrong and hurt others; and ſet light by all ſuch as had not relation to him, and fauoured his proceedings: and therefore among his other vices, which doubtleſſe were many and great (as you ſhall heare anon) the holy Ghoſtⁱ in the one and twentieth verſe of this Chapter, plainly ſpeciſieth the malice and ſpleene

spleene which hee bare vnto good *Eliachim*: and to regret
 and gall him the more, it is recorded as a parcell of his pu-
 nishment, that whereas hee laboured to supplant *Eliachim*,
 and bring him into disgrace with the Prince and State, *Eli-
 achim* should be aduanced, and that in *Shebna* his roome:
 For with thy garments will I cloath him, and with thy girdle will
 I strengthen him: thy power also will I commit into his hand,
 and he shall be a father of the Inhabitants of Ierusalem, and of *Isai. 22. 21.*
 the house of Iudah.

Or else it signifies to entertaine, to warme and cherish.
 In which sense it is vsed the first of *Kings*, the first Chapter,
 and second verse, where it is said that the seruants of *David* *1 Reg. 1. 2.*
 perceiuing a decay of nature, and that his vitall heat was
 well-nigh spent, they brought a young Virgin vnto him,
 רַחֵלָה סִבּוֹתָהּ & *sit ei proficiens, foveat eum*, let her che-
 rish him. Which signification of the word if we will follow
 in this title, then wee may conceiue *Shebna* was a great fea-
 ster, and by his reuelling and banquetting and royall en-
 tertainment and other his more secret practises indeered
 the loues and affections of the *Affyrians* and *Egyptians*, but
 especially of the false and hollow-hearted people and na-
 turall subiects of *Ezechia* vnto him, in such sort, as that
 all men stood in awe of him.

Howsoever, certaine it is, he was a man of speciall regard *Tacitus hist. 1. sect. 13.*
 and eminencie in the common wealth: For though hee
 were an *Egyptian* borne and a meere stranger to the Jew-
 ish nation, and a man who was besides those disadvantages
 of birth and life: the one, being meane, base and obscure,
 the other, lewd, wicked and vngodly, no way likely to rise
 in so good and well ordered an estate, as this of Iudah.

Yet had he by some such vertues, as *Tacitus* mentioneth
 in *Tigellinus*, *Luxurie* and *Crueltie*, and such other their in-
 separable companions, so humored the wicked King *Abaz*,
 and by his fauour wrought himselfe into such place and ge-
 nerall imployment in the common wealth, as that *Ezechi-
 ah*, though hee were a good and a pious Prince, and with-
 out all question made choise of his seruants thereafter, yet
 he

hee not onely continued *Shebna* in that present greatnesse,
 whereunto *Ahaz* had advanced him: but seconded what
Ahaz had begun, and followed *Shebna* with many an addi-
 tion and fresh supply of future fauour and preferment.
 For whereas there are but two courses, which Princes ge-
 nerally take with such as hold not correspondence with
 them, either to disgrace and castheir them quite, or else to
 winne them by conferring fauors and honors vpon them:
 you haue many imbrace the former, and *David* himselfe
 though abused by a false and slandering fugitiue could
 hardly brooke *Mephibosheth*: wherefore wentest not thou with
 me *Mephibosheth*? Yet this good King tooke the fairest and
 most charitable course, and heaped coales of fire vpon this
 wicked *Shebna* his head. And this will euidently appeare,
 if you will be pleased to take a view of the place which
Shebna now held vnder *Ezechiah*, and of the great accompt
 which this good King made of him and of his seruice. For,
 to omit all busie discourse touching his office, whether he
 were *Steward of the house*, as some Writers reade: or as *Iunius*
 renders it, *praefectus pratorio*, one that had the ordering of
 the men of warre and marshall affaires: or whether he were
Scriba honorarius, principall Secretary, as the storie hath it,
 the 2 of Kings at the 18. or, whether he were *keeper of the*
Rolls, or, *Master of Requests*, as else-where our Prophet
 seemes to imply, *Isaiah* 36. 3. wee may boldly rest on this,
 that he was a prime man in that state, and indeed raised to
 that height of honor, or at least continued at that height of
 honor (vntill he deserued the contrary) as that higher hee
 could not goe, euen so high *quantum potuit esse viri* saith
 one, as possibly a subiect could be capable of. He was *se-*
cundus a Rege, the Kings right hand, and as it should seeme
 by the description of *Eliachim*s power and authoritie, who
 succeeded *Shebna* both in place and greatnesse, he had the
 very key of *David*, and bare such sway, as that all men
 fought vnto him, all, euen from him that sat vpon the
 throne, to him that grinded at the mill, relied on him:
 The King for aduice, the people for dependance, and
 there

2 Sam. 19. 25.

2 Kings 18.

Isay 36. 3.

Iunius.

Isay 22. 22.

there was no one thing done, either in Church or Common wealth, either at home or abroad, that *Shebna* was not privy too: nay, such accompt made *Ezechiah* of this one *Shebna*, and such trust and confidence hereposd in him, as that when *Zenacherib* threatned the ruine and destruction both of *Ezechiah* and *Ierusalem*, why, *Shebna* was a man, and a chiefe man sent from *Ezechiah* to appeale *Zenacherib* and diuert him from his bloody designe. In a word: when I consider either the place that *Shebna* bare in the common wealth, or the good opinion shall I say? nay, the strong confidence, trust and repose, which *Ezechiah* had in him; mee thinks I heare *Ezechiah* speake vnto *Shebna* as *Pharaoh* vnto *Ioseph*, *Thou shalt be ouer mine house and at thy word shall all my people be armed, onely in the Kings throne will I be about thee.* Gen. 41. 40. Mee thinks hee no lesse respected him, then *Assuerus* did *Mordecai* in the sixth of *Ester* at the 8 verse: or *Balthasar* him that could interpret the dreame *Dan*: 5. 7. For, *Ecto* (as *Iunius* hath it) *Iehonah* contegit te in tegumento, & amicum amicum te bello, and what possibly can you name should be done to the man whom the King would honor, that was not done to *Shebna*. Hee had honor, wealth, power, command, and which is equall, nay aboue all the rest, hee had the fauor and good opinion of his Soueraigne, and what could the large and vaste heart of any reasonable subiect desire more?

But *O ignominia domus Domini*: you would wonder to see how soone this base fellow and earthly meteor, but now drawne aloft by the beames of the Princes fauour, vanisht; and how quickly his good seruice (as *Lewis* the XI. King of France was wont to say) utterly vndid him (so that, *quem vidit veniens dies superbum, Hunc vidit fugiens dies in-* centem. *Phil. de Com. lib. 3.*

For, *Shebna* looking vpon these blessings of God and fauors of his Prince, as Swine vpon maste, neuer lifting vp his heart or entertayning so much as a thankfull thought from whence they fell, so exasperated God the author and doner of them, that he seemeth here, as sometime hee did vpon a

serious view and consideration of the old world, even to repent that ever he made *Shebna* a man, or at least so great a man; and therefore he sends our Prophet here, and gives him in charge without any the least delay or preadmonition whatsoever, to lay the axe vnto the roote of the tree and smite home.

Goe get thee vnto this Treasurer, even vnto Shebna which is over the house, and say.

But of Gods round and peremptoric dealing with *Shebna*, I shall haue occasion to speake, when I come to the punishment of his offence: I am yet come no further, then the qualitie of his person, what he was, a man, who kept all other in awe, a man, of royall entertainment: a man, of prime note and eminencie, a pillar of the state, a patrone of the people, a favorite of the King.

Psal: 49. 13.

The use whereof may be that in the Psalmist, *Man being in honor hath no understanding, hee is like to beasts that perishe.* Psal. 49. 13. especially that man that riseth from a low and meane estate, none more insolent, none more ingratefull, none greater despisers of others, magnifiers of themselves.

And it may serue to admonish such as rise from meane parentage, birth and estate, to looke vnto the rocke from whence they were hewen, and in all humilitie and hearty acknowledgment of Gods goodnes towards them, to carry themselves fairely and respectively to others. Whereas such is the impotencie and weaknesse of many, that observe it when you will, you shall seldome see men base by birth, base by descent, base by education, but if once they get into the stirrup and climbe to any place of honour, preferment, meanes, command, why, presently they begin to play the *Shebna*, and as the Poet saith of drunken men, and what greater drunkennesse then this of the minde? *Tum veniunt risus, tum pauper cornua sumit.* And this shall suffice to haue been spoken of the qualitie of his person, *what he was.* I come now by your good fauour, to the nature of his offence,

fence, what he did. Go get thee unto this Treasurer even unto Shebna, which is over the house, & say. As touching the offence of Shebna, it will aske some time to finde it out, but being found out it will appeare to be a maruellous great one, no lesse then Treason, a transcendent Treason, and euery way deseruing the seuerest punishment.

What was his offence.

There are that haue taken great paines to finde out the sinne of Shebna, and they sticke not to charge him with arrogancie, vaine-glory, securitie, contempt of God and his Prophets, exaction, extortion, oppression, scandall, and bad example, with which, as one saith, hee did more hurt, then with all the rest.

Cyrill describeth him to be, *plato animo, superciliosum admodum ac sanum in eos à quibus erat offensus, rapinis exultantem, sordido quaestui mancipatum, ostent abundantum, & honores ab alijs semper venantem.*

Whether Shebna were guilty of any one or all these, I will not say, but sure I am when wee shall lay all these together, they will not make vp the full measure of Shebna his impiety, they will not amount to the offence of Shebna, for what else there was in all likely hood, which did exasperate God so greatly against him.

If you please to goe no further then our Prophets commission here, to the very words of my text, it will appeare without any the least straying, even from the bare letter thereof, that there was another notorious sinne in Shebna, besides all those which now were named, and that is his sin of Hypocrisie, in that God saith here, Go get thee unto this, this Treasurer. *לך אל יסבנא* where the particle *לך* is put for contempt saith Calvin. As if it had been said. Go get thee to this Cercops (as they called Iulian) to this subtle and wilie fox, to this Amphibena, this two headed and double-hearted serpent Shebna. So that did we goe no farther then his hypocrisie, why here you see is fewell enough for Gods fierce and vnquenchable wrath to worke vpon. For we are but of yesterday, and are ignorant. Inquire therefore I pray you of the former age, and call to minde ancient experiments, and they

The downe of Shebna.

they will tell you the guerdon and reward of an Hypocrite at the hands of God, did you euer see a rush grow without mire? or can the grasse grow without water, though it were in greene, and not cut downe, yet it shall wither before any other herbe: So are the paths of all that forget God, and the hypocrites hope shall perish. His confidence also shall be cut off and his trust shall be as the house of a spider. Hee shall leane upon his house but it shall not stand: he shall hold him fast by it, yet shall it not indure. Lo here the reward of an hypocrite, and Shebna was an hypocrite: but yet this was not the sinne of Shebna. Adde vnto his hypocrisie, what we finde in the 16 verse, to wit, his notorious ambition. In that Shebna being *homo nouus, ignobilis*, a meere stranger, and which is more an Egyptian stranger, with whom neither Ezechiah himselfe, nor any of his subiects ought to haue had the least commerce, or entercourse, and who by the law was excluded from all title of honor, or place of gouernment in that common wealth; yet notwithstanding this stranger, this Egyptian, this Shebna, presumed to ranke himselfe with the bloud royall, the nobles and princes of Iudah, and omitted no one point of pompe and magnificence, whereby he might support himselfe in the eyes of the world during his naturall life, and that once ended eternize his name among them for euer. And therefore our Prophet begins with him as Achilles with that brauing and cracking *μῆτορ*, after a round and rough manner, by way of high indignation and great disdain, *τί τιδὲ τίς ἀνὴρ? τίς οὖν ἀνὴρ ἐστίν? τίς οὖν ἀνὴρ ἐστίν? τίς οὖν ἀνὴρ ἐστίν?* What hast thou to doe heere? And whom hast thou heere? that heere of all other coasts and countries, where thou hast least interest, and canst not intitle thy selfe to any the least clod of earth, that heere I say, thou shouldest prepare and erect so rich and so sumptuous a tombe in so high and eminent a place aboue others.

Adde vnto his Ambition, his Ingratitude in the 18 verse, where our Prophet calls him *ignominia domus Domini*, the shame and scandall and dishonour of his Lord and Master: *non, ingratum dixeris, omnia dixeris*, there is no fault, no vice.

Iob 8. ver: 11.

12. 13. 14. 15.

Esay 22. 16.

Heuerillid p.

vers 18.

vice whatsoeuer, but you shall finde it more or lesse in an vngratefull person, and *Shebna* was ingratefull, but yet this was not now the sinne of *Shebna*.

Add therefore I pray you one sinne more, and then we shall come neere the sinne of *Shebna*: and that is, the *unreconcilable hatred*, despite, enuy, detraction, wherewith he daily and houely hunted, and persecuted honest and harmelesse *Eliachim*, still whispering and bustring in the eares of the King, some infamous slander or vnchristian surmise, whereby he might bring innocent *Eliachim* in disgrace both with Prince and people, as we may gather out of the 20. verse. O this is a sinne of all sinnes! when a cursed *Belial* and slandering *Shebna* shall hate goodnesse in any for no other reason but because he will hate, when hee shall carry a throat as wide as an open sepulchre, and tip his tongue with the poyson of Aspes, when hee shall bend his bow and make ready his arrowes, of detraction, malice, slander, reports, suggestions, lies, and all to deuoure poyson, and shoot secretly (*Lord into their secret let not my soule come*) at the simple and vpright of life, and that when his furie is ouer, his passion setled and he come vnto himselfe, neither he nor the deuill that set him a worke is able to say, what hath the righteous done? O this is one and a principall one, of those *peccata clamantia*, which as they oft-times pierce the tender hearts of Gods deare children, (the more their weaknesse and want of true Christian fortitude) so do they with all importunitie knocke at the gates of heaven, and crie aloud for Gods heauy and vnsupportable vengeance on the doers of them. And thus haue yee at length a list of *Shebnas* foule sinnes and offences. *Shebna* was an hypocrite, *Shebna* was ambitious, *Shebna* was ingratefull, *Shebna* was enuious and giuen ouer to those crying sinnes of detraction, supplanting, slandering, lying, and what not, but yet we haue not named the sinne of *Shebna*, the particular capitall crime, the predominant sinne of *Shebna* which awaked Gods iustice and prouoked him thus in all seueritie to proceed against him. For all these which but now I named,

vers. 20.

med, *hypocrisie, ambition, ingratitude, envy*, why they were rather *peccata hominum, peccata Iudeorum*, then any appropriated sinnes of *Shebna*, they were sinnes incident to the corrupt nature of man: familiar to the people of the Iewes and cannot by way of denomination be termed *the sinnes of Shebna*. *Insita est mortalibus natura*, saith he, men by nature are wholly giuen to take and malighe vertue and goodnesse in others & *parsi dolore aliena commoda, ac proprias iniurias metiri* and to take other mens benefits and blessings as much to heart as their owne proper iniuries. But especially the Iewes, no people, no nation so giuen ouer to *hypocrisie, ambition, ingratitude* and *envy* as the Iewes.

Beside, it is worth the noting, that God proceedeth after another fashion with the Princes of *Iudah*, and the rest of the inferiour sort of people, and punisheth their offences in another kinde, as he that will peruse the former part of this Chapter may easily perceiue, and I as easily shew you, could I now stay. But when he calls to minde the sinne of *Shebna*, he bids our Prophet addresse himselfe to *Shebna* in particular, as vnto a supereminent notorious offender aboue all the rest: *Goe get thee vnto this Treasurer, euen vnto Shebna, which is ouer the house, and say*. It was not then his *hypocrisie*, it was not his *ambition*, nor yet his *ingratitude*, no nor yet his *enue*: it was a sinne of a deeper die, accompanied I grant you with all these, but yet not any one of all these.

And that was his sinne of *Treason*. *Shebna* was a Traitor, *patria proditor*, which (as one saith) comes à *prodendis consilijs hostibus*: so that *Shebna* (as I verily thinke) reuealed both *arcana dominationis & domus*, secrets of State, and secrets of Court, and most treacherously combined to betray *Ezechiah* and *Ierusalem* into the hands of a professed enemy and atheall miscreant *Zenacherib*, as hoping forsooth that when once *Zenacherib* should be vested in the Throne of *Iudah*, he would thinke on *Shebna*, and make him King ouer his owne Countrey at the least. And this I take to be the sinne of *Shebna*. As for those other sinnes, I make no doubt

doubt but *Shebna* had of a long time nourished them, and God might say vnto him as it is in the Psalmist, *Hec fecisti & Psal. 49. 31. tacui*: These things hast thou done, *Shebna*, and I held my peace. But when once he committed the sinne of treason, then was it high time for God, who as the sonne of *Siracke* saith, *patiens est etiam & redditor*, to come downe Wisdome. and visit *Shebna* with a rod of iron.

Goe get thee vnto this Treasurer, even vnto *Shebna*,
that is ouer the house, and say.

Shebna then was a Traitor, his offence Treason, nay, I added more, a transcendent Treason: For looke vpon the most hainous Treasons and bloudie assassins in the bookes of the Chronicles of the Kings of *Iudah*, and other faithfull stories in the word of God, you shall finde somewhat that will lessen them, and giue occasion of extenuation. In all of them you shall obserue that flesh and bloud will haue some Sanctuarie to flie vnto; and an indulgent obseruer will easily inuent arguments to mitigate, if not quite to purge the foulness of each offence. But *Shebna* his treason was so dangerous and inexcusable, that it will admit of no extenuation.

In the second of *Ester* you shall reade of a dangerous treason attempted by *Bigthan* and *Tereb*, vpon the body of an annointed King, the King *Assuerus*; where, if we looke vpon the authors of the treason, it was very dangerous and inexcusable: for what could not these mischieuous villaines doe, that were Squires of the body, and had the life and being of the King in their owne custodie? But yet if wee cast our eie vpon the object of their treason, why surely it extended no farther, neither had they any other object, then the bare life only of *Assuerus* at the most.

In the third of that booke you shall finde recorded a barbarous massacre intended by *Haman* against the person, not of one or two, but even of *Mordecai* and the people of *Mordecai*. Heere now if you looke narrowly vpon the latitude

titude of the object, *Mordecai* and all the *Iewes*, verily the cruelty of mercilesse *Haman* can no way be extenuated: but yet if you will search a little farther, and enquire after the end he proposed vnto himselfe, we cannot say that the life of his liege Lord, or that the welfare of the proper inhabitants of that Countrey, or that the preservation of the state wherein he liued, and whereof hee was a principall member, was any way put in hazard: onely *Mordecai* and certaine *Iewes* dispersed vp and downe thorowout the Kings prouinces were aimed at.

2. Sam. 15.

In the second of *Samuel* at the 15 we haue storied a foule and vnnaturall treacherie of *Absolon* against his father *Dauid*; where if we markewell the end he proposed vnto himselfe, to wit, the vsurpation of the Kingdome, or the meanes he vsed for the atchieuing of this his end, namely by stealing away the hearts of the people, *solicitando*, *pollisitando*, (as *Simo* chargeth *Criso* in the Comedie) feeding their fancies with affable gestures and faire promises, by getting armes and militarie forces into his hands, by quarrelling the execution of iustice and course of gouernment, by deluding his father with a pretence of performing his vow, and the more free seruing of God, and a world of such like traiterous lies and deuices, nothing can be said for it. But yet if you will weigh the issue and euent which in probabilitie must needs haue followed, you will not thinke it so hainous: for the worst that can be said or feared, was but the change of a Prince, of the father for the sonne, of an old for a new: the Law should haue remained the same, the Religion the same, the gouernment the same, and there would haue ensued little or no inuersion, much lesse euersion of the state. So that in all these, though dangerous and inexcusable treasons and murders in themselves, yet somewhat there is that a man partially affected may picke out to alledge, if not for defence, yet for excuse and extenuation of them. But *Shebna* his treason heere is like a strong poison composed of whatsoever was most bad in the worst of these. And it was dangerous and inexcusable, not onely in regard

regard of the author, as that of the Eunuches ; nor yet of the object, as that of *Hamans* ; nor yet of the end and meanes which he vsed, as that of *Absolon* : but in all these respects, both of author, object, end, euent, euery way.

First then, it was dangerous and inexcusable in regard of the author who committed it, *Shebna*.

And heere I must intreat you to conceiue of *Shebna* not as now we finde him, dismantled and detected by our Prophet, but as then he was when he first hatched and conceiued this treason. For conspiracies and treasons are like sparkes of fire, which in the darke and deepe hearts of Traitors glitter, and are lightsome, probable, and very likely to take effect : but when as the Sunne shines on them, and that they are discovered, they fall to ashes. Euery childe can passe a iudgement vpon the euent and successe of a designe. But we must not thinke Traitors so foolish as the euent, or rather God (whose glorie it is to raine *snares, fire and brimstone, and stormie tempest* vpon the mischieuous machinations of treacherous wretches) in the euent and conclusion makes them. He replied with great indignation, when led to the Tower a friend told him, *Ah my Lord, I am sorry you had no more wit* : Tush (quoth he) thou knowest not what thou saiest ; *When sawest thou a foole come hither* ? Psal. 11. 6

And you shall neuer reade of any treason, especially such a compleat treason as this of *Shebnaes*, but it was attempted by such as were great promisers vnto themselves, confident of their wit, secure of the successe, and such as made no more difficultie to effect then to affect a treason : and such a one was *Shebna*. Wherefore let vs take *Shebna* as hee was when he first plotted and contriued this treason, and then tell me if he carried not the matter dangerously, if hee did not as much as any man of his spirit and working disposition could haue done for the vtter overthrow of *Ezechiah* and the whole Land of *Iudah*.

For first, he tooke the same course that all deepe Traitors euer haue and will take, whose manner is to pretend one thing, when in heart they intend another ; and like

Lapwings, to flutter most and crie loudest, when they are farthest from their nest; or with bote-men, to looke one way, and row another.

Thus to omit all forraigne instances, whereof there is no storie so barren, but it hath store and plentie, thus I say the Traitor *Digbie* pretends a match of hunting, while his heart lay among the crowes of iron, the piles of billers, and barrels of powder in the nethermost vault. Thus *Parry*, more to prepare *access* and credit, then for any care had of her Majesties person, the late Queene *Elizabeth* of euer blessed memorie, came to the Court, praied audience, discovered the coniuration, but yet (as himselfe confessed) covered with all the skill he had, hee disclosed only so much as hee thought good and necessarie to ground in her Highnesse a settled confidence towards him, whereby hee might effect his traiterous intent with better opportunitie, and his owne safetie.

Right so, *Shebna* renders his seruice to the King his Master, ioines in commillion with *Eliachim* and *Ioth*, parlies with *Rabshakeh* chiefe Coronell of *Zenacherib*s host, laith out an huge summe of money vpon a costly and glorious Tombe, and all to diuert the obseruation of the state, and beare them in hand he minded nothing more then to liue and die amongst them, when notwithstanding hee held intelligence with the enemye, and vnder these pretences tooke the more libertie to play the professed Traitor, and recommend his loue and seruice to *Zenacherib*.

Againe, *Shebna* was not alone, he was not singular and selfe-conceited: it is probable a great part of the people (for the leauest men, saith *Tacitus*, misdoubting the present, and fearing the change, prepare before hand friends) they also held it safest to doe as *Shebna* did, and close with *Zenacherib*, as being perhaps animated thereunto partly by the submission of *Ahaz*, who had sworne fealtie and homage to *Tiglath Pileser* King of *Assur*, the second of Kings, the sixteenth chapter and seuenth verse: and partly also by the dishonourable carriage of *Eserhiab* himselfe, who vpon the first

Tach.

2. Reg. 16. 7.

first assault, brake out into a most base and vnbebecoming acknowledgement, *I haue offended, depart from mee, and what thou laiest vpon me I will beare it*: the second of Kings, 2.Reg.18.14. the eighteenth.

And now I pray helpe me. Wherein tro you lay *Ezechiahs* strength, or what was there in *Ezechiah*, or the fence and munition of *Iudah*, that could encourage any man of that experience and vnderstanding that *Shebna* was, to stand out against *Zenacherib*? Lay it in the multitude of his people? *Zenacherib* had two for one. Lay it in their firme adherence and constancie? which is the chiefeest thing a King can take comfort in in the time of w^{ar}, where, as *David* said, *the sword deuoureth the one as well as the other*, the second of *Samuel*, the eleuenth; and where, as *Hannibal* in *Linie* tels vs, *nusquam minus euentus solent respondere*, 2.Sam. 11.25; only if the people be firme and constant, and carrie themselves like loyall and louing subiects, ther's some comfort. But alas who knoweth not *populi mobilem animum*, & *sepe ducem praebisset Zenacherib*, as hee saith of *Vespasian*, they would haue borne the same affection and demonstration of loue and loyaltie to *Zenacherib*, which now they made shew of to *Ezechiah*: it being true of the common people in generall, that they doe nothing vpon iudgement or any true meaning, but vpon a receiued habituall kinde of timorousnesse to sway with the Prince whatsoeuer hee be, especially of this people, who were as timorous as Harts, and as wauering as the winde: and therefore vpon a slighter occasion, and lesse danger, the Prophet saith, all were overtaken with such astonishment, that none could hold a ioint still, but quiered and trembled like so many aspen leaues, *I say 7.2*. As also in the originall storie it selfe, 2.Reg.18. *I say 7.2*. and in our Prophet at the 36. chapter you shall finde that *Ezechiahs* Embassadors craued this as an especiall fauour of *Rabshekeh*, that hee would not speake vnto them in the Iewes tongue in the audience of the people that were on the wall, because they were naturally mutable, saith *Caluin*, and inconstant, and suddenly drawne to reuolt. So that

that had *Zenacherib* sped and got the vpper hand, there was no doubt but the common people *illa ipsa diceret hora Augustum*. Adde heereunto the greatnesse of *Shebnaes* place and power to doe mischief, being (as was said) *praefectus praetorio*, or principall Secretarie, and therefore priuie to all the secrets of State, those *arcana Imperij*, and might giue *Zenacherib* perfect intelligence. Adde his strength of wit to inuent mischief, and secure himselfe: his knowledge of the State, how weake and vnable to resist: the opportunitie he now had (being the only man of trust, *Eliachim* and *Ioah* excepted) to deale with the enemy.

And lastly, his plausiblenesse with the people, being (as *Iunius* calls him) *fautor & magister impiorum*, and (as in all good construction we may ghesse) *pullus & puppus*, the minion and darling of the multitude. So that though hee entered into a desperate peece of seruice, where his life and honour and all lay at stake, yet hee did nothing but what hee saw and knew they would second.

And now tell me whether this were not a dangerous treason, if we goe no farther then the author, who you see had made all so sure, that it was euen *tempus faciendi Domino*, high time for God to put his helping hand; otherwise the power of *Zenacherib* without, the inconstancie of the lea-der sort of people within, considered, *Shebna* went as neere as the wit of a man, actuated by the deuill himselfe, the author of all mischieuous subtiltie and deepe deuices, could goe, to compasse the ruine and destruction, not of one *Assurus*, or a *Mordecai*, and those of his Religion; but of his liege Lord and master *Ezechiah*, and the whole Land of *Judah*.

Heere now the obiekt and the latitude of the obiekt much aggrauates *Shebna* his treason.

For *Shebna* aimed not at the ruine of a priuate man, which had beene bad and inexcusable, sith (as one saith) *domestica & familiaris Deo est hominis natura*: and *quicumque effuderit humanum sanguinem, per hominem fundetur sanguis illius*: *Genesis 9, 6*.

Gen. 9. 6.

Neither

Neither leueld Shebna at Eliachim alone, at some chiefe Magistrate or Sentinell of the state, which had been worfe, sith publike Ministers stand for thousands and hundreds: they are the *charets and horsemen* of a common-wealth, they are Gods *Lieutenants* and *Viceregents on earth*, and therefore the least contempt, the least sinister thought tending to their hurt, God takes as done vnto himselfe. 2 Regū 2. 12.

But as those two and thirty Captaines in the 1 of Kings and the two and twentieth, did Shoot neither at small nor great, saue at the King himselfe: so Shebnah his chiefe aime was at the King, and this King was Ezechiah, I say Ezechiah, so that here Shebna his treason appeares in it's full bignesse, sith there was more in Ezechiah then can be verified of many, I had almost said of any King besides, and therefore the more eminent and worthy the Prince, the more vile and inexcusable the traytor, the more goodly the obiekt, the fouler the treason. 1 Regū 22. 31.

For first, had Ezechiah been a King onely by conquest, without iust title to the crowne: this fact of Shebna had been the lesse, sith Kings by conquest are no better than great theeues. Elegant and excellent was the Pirats answer to the great Macedonian Alexander saith St. Austin in his 4th booke *de ciuitate Dei* and 4th chapter. The King asking him, *how he durst molest the sea* so? hee replied with a free spirit saith the Father, *how darest thou molest the whole world?* but because I doe it with one onely Galley-foist, I am called a theife, thou doing it with a great Nauie art called an Emperour. And Lucan makes no scruple to terme Alexander a happy theife of the earth, Augustine.

— *Terrarum fatale malum.*

Earths fatall mischief and a cloud of thunder

Renting the world: a starre that stricke in sunder

The Nations.

Conquerors then, whose right is their power, are theeues, and there is such an *antipathie* between the Conqueror and the

the conquered, that it is impossible for subiects of any good blood truly and in heart to loue a Conquerour; wherupon it is, that the Politiques giue a precept, and their schollers put it in practise, *A Conqueror, lay they, must subuert and destroy all such as suffer great losse in that Conquest, and altogether roote out the blood and the race of such as before governed there.*

This doctrine *Thrasibulus* taught, when he led a Messenger into a field of corne and bruised the tallest eares between his hands, and this from him *Periander* practised, when hee tooke out of the way the chiefe and noblest men of *Corinth*. This *Tarquin* the proud commended to *Sextus* his sonne, when he cut off *summa papauerum capita*, and this *Sextus* accordingly put in vre, when hee caused to be massacred in their houses, all the greatest and noblest of the towne of *Gabium*. But *Ezechiah* was no such bloody conqueror. *Hee was an absolute Monarch and free borne King.* Secondly, had *Ezechiah* been offensive or burdensome to his subiects, or dissolute in his gouernment, *Shebna* might haue had some pretence. For though I am not of their opinion who teach that Kings receiue their Crownes from men, and hold them at their dispose, yet I rest assured that the vertue, worth and affable vsage of a Prince are they that gaine and keepe the affections of the people; whereas on the other side, the enormous defects and harsh vsage of a King alienates their mindes from him, as from one that abuseth his Soueraignie, and causeth them to flie to others, whom they hold more fit to command, and vnto whom they are more willing to yeeld obedience. A Prince, as he is aboue others in place, so he should shine aboue others in vertue; pettie blemishes in a Prince breed a loathing in the subiect: their least defects are soone spied and as soone censured. *Qui magni imperii predesti, in excelsa aetatem agunt, eorum facta cum ceteris mortales nouere. Ita in maxima fortuna minima licentia est* (saith *Cesar* in *Salust*.) *neq. studere, neque odisse sed minime trahi debet. Que apud alios Iracundia dicitur, est imperij superbia atq. crudelitas appellatur.*

*Bellar. de Rom.
Pont. lib. 3. s. 7.*

The

The ill-willers of Pompey the great, observing that now and then he scratched his head with one finger, thought the worfe of him for that. The Athenians found fault with Simon because he loued to drinke a cup of good wine. And the Romans finding no other thing in that famous Leader Scipio, tooke occasion to blame him (saith Plutarch in his precepts of policie) onely for sleeping. For like as a little freckle, a little mole or pendant wart in the face of a man or woman is more offenſiue then blacke and blew marks, then ſcarrs and maimes in all the reſt of the body; euen ſo, ſmall and light faults otherwiſe of themſelues, ſhew great in the liues of Princes, ſaith that author. Now if men be ſo apt to take offence at ſuch pettie ſcapes as theſe, what will they not doe, when they deſcry thoſe printes of tyrannie, murders, breach of promiſes and othes, frauds and deceit; and all kinde of iniuſtice; he will tell you *Qui ſceptra duro ſenſu imperio regit, timet timentes.* And Tully, No force or power of Empire be it neuer ſo great, can long ſtand, if it be preſt with continual feare and hatred of the ſubiects. Memorable is that which Commineus ſets downe at large in his 7 booke & 11. chapter, of Alphonſo a rich and potent King, who for that he forced his ſubiects to feed and fat his hoggs, for that hee bought vp all the oyle, and graine in the country before it was ripe, ſold Biſhopricks, gave away Abbeyes to Falconers, and committed a many the like inſolencies, grew in the end deſpicable in the ſight of his people, and was forſaken of all.

Plutarch: pre-
cep: pol.

Comminans.

The like befell Lodowic Sforza Duke of Milan, who by his great exactions and impositions (ſaith Guicciardin) ſo exasperated his ſubiects, that when Lewis the 12. came againſt him, they forthwith tooke armes, killed his Treasu- rer, forced him to flie, called in the French and yeelded the towne and themſelues to their obedience.

Guicci: Inven-
torie of
France, vita
Lewis the 12.

And laſtly, Mathew of Weſtmiſter tells vs of King John, how that *ex ſum ſe praeſuit*, he made himſelfe hateful unto his people, as well for the murder of his nephew Arthur, as for his adulteries, his tyrannie, his exactions, and the like, in reſpect

Mathew Weſt-
miſter.

respect whereof *Vix alicuius meruit lamentatione deplorari*, he deserved not to be lamented scarcely of any.

How well and warrantably the subiects of these Kings demeaned themselves, I leaue to your iudgement, I like it not. By these few examples you may see how apt the people are to grow in dislike with their King, when hee once ceaseth to be truly royall and by hard vsage alienateth their mindes and affections from him. But here was no such matter, *Shebna* could not implead his Prince of any such outrage. *Ezechiah* was a good and godly King, vnto whom the Scripture still giues this testimonie, that *he did vprightly in the sight of the Lord, according to all that Dauid his father had done, he trusted in the Lord God of Israel. So that after him, was none like vnto him among all the Kings of Iudah, neither were there any such before him,* 2 Kings 18.5.

2 Reg: 18.5.

But this is not all, *maius opus moueo & maior mihi nascitur ordor rerum*, there was more in *Ezechiah* then all this. *Ezechiah* was a King, and a King of the line of Dauid. A King and a King of the tribe of Iudah, vnto both which God had bound himselfe by so many promises and couenants as that he might as well faile to be what hee is, as not to be a faithfull protector of Iudah, and of the llocke of Dauid, saying, *I haue sworne once by my holinesse that I will not faile Dauid, His seede shall endure for euer, and his throne shall be as the same before me.* Psal. 89. 36.

Psal: 89. 63.

*His ego nec metas rerum, nec tempora pono
Imperium sine fine dedi.*

So that here as in a mirrour you may see *Shebna* his more then Luciferian pride, his Gygantomachia, in that being a poore finite wretch, a *Typhon*, a vassall, a bramble, hee durst attempt that, which hee could not but know called in question, all those holy and faithfull promises of that neuer-fayling keeper of Iudah and of the line of Dauid.

End.]

End.]

And, *cui bono?* that I may let goethose two former circumstances the *Author* and the *Object*, and come to his end which he proposed to himselfe, and the meanes whereby he must obtaine this his end, to wit, that *Shebna* might bee a King.

Here may you obserue a strange point of nature in this Traitor, in that hee so impotently affected his owne priuat aduancement, as that hee cared not what became of *Ezechiah* or of *Ierusalem*, or of the whole land of *Iudah*, so hee might bee a King. Nay, God himselfe must goe from his word, fall from his promise, forsake his *annoynted*, abandon his owne *peculium* and proper people, and all that *Shebna* may be a King.

Deare Christ! what is this heart of man, how boundlesse the desires thereof? was it not enough for *Shebna* to bee glutted with the fauours of his Prince? was it enough for him (to speake in the phraze of the Poet) to detain fortune captiue with all her treasures, and carry in triumph the felicities of this world, *glory, honor, riches*, but *Shebna* must needs be a King. I, thats it, *Shebna* must be a King. Otherwise his ambitious heart would pant and bray, and all this present greatnesse and honor wherewith he was now invested, would but increase his grieve, sinke him in *Melancholie*, and driue him into a consumption or worse disease, so long as he was deprived of that which must crowne and actuate all the rest, and giue vnto his aspiring minde her full complacencie and contentment, and thats a kingdom. *Shebna* must be a King.

Ah poore *Shebna*: *quid hoc putemus esse? qui modo scurra aut si quid hoc re tricius videbatur*. Must he now needs be a King? was it euer heard that a traitor was rewarded? did euer wise man thinke him worthy of any reward, but such as is truly due vnto him, the gallowes? yet *Shebna* must be a King.

Alexander the great (saith *Instin*) at his Fathers obsequies

D

quies, commanded publique justice to be done vpon thole whom he had himselfe secretly employed to kill him.

Taberius (saith *Tacitus* in the first of his *Annales*) disavowed his commission giuen to a souldier to kill *Agrippa*, telling him that he should answer the matter before the Senate. And howsoever men or rather monsters of men many times are contented to take the benefit of a seruice done by euill meanes: yet euer after they hold the instrument suspected, and hate the malicious nature and disposition of him that doth it. Yet *Shebna must be a King*.

Inuentor: of
France, viz
Henry the 3.

James Clement a Iacobine voweth to kill *Henry* the third of France, hee imparts his damnable proiect to Doctor *Bourgoing* Prior of his *Conuent*, to Father *Comelet* and other Iesuits, and to all the chiefe of the sixteene, and to the forty of *Paris*. All incourage him to his happy designe, they promise him *Abbeys* and *Bishopricks*, and if he chance to bee made a Martyr, no lesse then a place in heauen aboute the Apostles. This traitor thus incouraged, goes on, kills the King, and *Paulus Quintus* spends a great deale of wit and inuention in commendation of the murther, it was *rarum* (saith he) *inauditum, memorabile facinus*.

There is abroad in the world that shames not to iustifie *Ranillac's* stabbing of *Henry* the fourth, late King of France, and saith it was not so much *Ranillac's* fault, as *stoliditas Regis ob susceptum hereticorum patrocinium*.

And I know there are that mince that superlatiue sulphurous treason. Alas it was but the attempt of some few, and those infortunate Gentlemen, and that when they held the King, for no King or not their King, and lastly, *expectanda erat diuturna persecutio*: and what will you neuer giue ouer, saith *Parsons*, that personated traytor, your clamors and exaggerations, the Powder treason, the Powder treason: But tell mee if euer you read or heard of any that truly and in heart loued the traytor; yet *Shebna must be a King*.

Meanes.]

Meanes.]

I but how or by what meanes say you must *Shebna* bee a King? why, *solicitando*, *pollicitando*, which was *Abfolons* course, and many traytors haue tane the like, and yet this is not all neither: a kingdome is not so easily gotten. But how then? Marry how haue greater spirits risen from nothing, or how grew the *Romane* Empire, to that magnitude and greatnesse, or how haue high attempts been compassed beyond the expectation and reach of shallow and narrow wits?

Aske *Linie*, and hee will tell you *Agendo*, *audendo*, *res Romana creuit &c.* by doing and by daring the affaires of *Rome* increased, not by these dull and heavy counsels which timorous men terme warie. A wit too curious and cautious in casting of doubts for the most part hurterh, and he that omitteth an opportunitie present, vpon supposed dangers, shall neuer aduance his owne fortune. Lib: 22.

Goeto *Catesby*, heare what he saith: *Wilt thou be a Traitor Tom? aude aliquid. Venture not thy selfe to small purpose. If thou wilt be a traytor, there is a plot to greater aduantage, and such a one as nere can be discovered.*

Good God! of what mould are these traytors made? or what wombe bare them? what difference and disparitie there is between them and all good men? how infinitely cometh they short of the cruellest heathens? Wee read that the elected Saints of God haue wished themselves *Anathemised*, razed out of the booke of life, and vterly excluded from the kingdome of heauen, for the publique good and preservation of Gods deare people: but *Shebna* here wisheth and plotteth the destruction and extirpation of Gods owne chosen peculiar people, and all that he may get a sillie kingdome on earth.

The most ambitious among the heathen, though they tooke an extraordinarie felicitie to imbrue their hands in bloud, to pill and depopulate whole townes and countries, yet they shooke not off all humanitie, they forgot not to be

men, but had a feeling and were sensible of others calamities and distresse. *Alexander* wept for *Darius*, *Iulius Caesar* for *Pompeius*, *Marcellus* for *Siracusa*, and *Scipio* for *Numantia*. But so *Shebna* may be a King, *Ezechiah*, *Ierusalem*, and that glorious kingdome of *Iudah* must be exposed to cruelty it selfe, to sacke and pillage, and all kinde of spoile and deuastation.

Event.]

For what other can wee imagine should be the *Event* of *Shebna* his treason, which was the fourth circumstance, and comes now in it due place to aggrauate the foule inexcusable treason of *Shebna*. For how soeuer *Shebna* was not so wise as to foresee, nor so honest as to feare what could not choose but follow, though *Shebna* proposing to himselfe his owne aduancement runne on blindfold and spied not the many many inconueniences and mischiefes which would haue ensued, no nor cared not what might ensue, so he might be a King: yet succeeding ages saw and *Iudah* feared, and howbeit a sinne once committed be but one and the same, yet the hurt that ariseth thereby much augments the venomous qualitiethereof, and thereafter as it doth dilate and spread and multiply to the preiudice and dammage of others, the more vile and dangerous and inexcusable must it needs be.

Let vs therefore see what hurt would haue ensued. And that will appeare by the predictions, threats, and forewarnings of that pseudoprophet *Rabshekeb*, who to make the people quake and tremble the more, sets before them the miseries and calamities into which they plunged themselves, if they harkned to *Ezechiah* and stood out against *Zenacherib*.

Isai. 36. 12.

Hath my Master sent me to thy Master, and to thee to speake these words, and not to the men that sit on the wall. Ut comedant stercus suum & bibant aquas pedum suorum. Isai. 36. 12. now

*Dura quidem miseris mors est mortalibus omnis:
At perisseyse fame, res una miserrima longe est.*

But

But we shall not need to argue the euent from *Rabshakeb* his threats, though I thinke he said no more then what *Zenacherib* would haue made good, and what *Ezechiab* and his people should haue felt.

You all know what are the proper immediate effects of warre and conquest; and therefore if you will needs haue me set downe what would haue ensued, I most earnestly desire you to remember (as *Tullie* sometimes said in his oration for *Flaccus*) the rashnesse of the multitude, and how the Grecian Victors handled the matter at the sacke of *Troy*.

*Scilicet ignis edax summa ad vestigia vento
Voluitur, exuperant flamma, furit astus ad aras.*

Virgil, Aen. 2.

And then, as there *Aeneas* tels you,

To Iunoes Sanctuaries

*Comes all the prey, and what they thither carrie,
Is kept by choice men, the Phoenician,
And dire Vlysses. Thither the whole state
Of Troies wealth swarmes, the Gods, their Temples plate.
There lies the gold in heapes, and robes of worth
Snatcht from the flaming Coffers.*

Or, if you will haue a more particular description of the dismall euent and bloudie effects which the vanquished of all sorts are sure to feele, take those which *Cesar* reckons vp as vndoubted fruits of *Catlines* conspiracie, in *Salust*: *Rapiuntur Virgines, &c.* The Virgins are rauished, the children torne from their parents bosomes, the Matrons made the obiect of all the Victors lust, the Temples and houses spoiled, all things turned to burning and slaughter, all places stopt full of weapons, carcases, blond, and lamentation.

Or if this content you not, take that of *Quintilian* in his *Quint.* eighth booke: The flames were spread thorow the Temples, a terrible cracking of falling houses is heard, and one confused

found of a thousand severall clamours. Some ſue they know not whither : ſome ſticke faſt in the laſt embraces of their friends. The children and the women howle, and the old men (unluckily ſpared untill that fatall day.) Then followeth the tearing away of all the goods out of houſe and Temple, and the talke of thoſe that have carried away one burthen, and runne for another: and the poore priſoners are driven in chaines before their takers, and the mother endenouring to carrie her ſillie infant with her. And where the moſt game is, there goe the Victors together by the eares.

2. King. 8. 12.

10. 3. 1. 3. 3.

13. 7.

But what need wee illuſtrate the effects of bloudie warre and victorie out of heatheniſh authors ? Who hath not heard of the weeping voice of *Elizeu* vnto *Hazael* King of Syria, the ſecond of Kings 8. 12. I know the euill that thou ſhalt doe vnto the children of *Iſrael* : their ſtrong Cities ſhalt thou ſet on fire : their young men ſhalt thou ſlay with the ſword : thou ſhalt daſh their infants againſt the ſtones, and rent in peeces their women with child.

Tully.

And this, if I conceiue any thing, had beene the deplored caſe of *Iudah* : this (if not farre worſe) the euent of *Shebna* his treaſon, who all this while, as *Dionyſius* (of whom *Tully* reports in his third booke *De natura Deorum*) who hauing ſpoiled the Temple of *Proſerпина* at *Locris*, of *Iupiter* in *Peloponeſus*, of *Eſculapius* at *Epidaurus*, becauſe *Proſerпина* drowned him not as he ſailed to *Syracufa*, nor yet *Iupiter* ſtrooke him in peeces with his thunder-bolts, nor *Eſculapius* made an end of him by ſome long and miſerable conſumption, thought himſelfe ſecure and paſt danger, and that hee had done nothing but what was lawfull and warrantable, and what very well ſorted with his great Spirit and high imagination.

But beloued, I beſeech God of his infinite mercie, giue me grace, and as many as heare me this day (forasmuch as we are all of vs in proportion of the ſame minde, wee all of vs in our iollitie thinke wee may doe what wee liſt, and ſo long as God forbears to puniſh, we will neuer forbear to ſinne.) But God grant, which ſhall be all the uſe I will now make,

make, and with which I will shut vp this point, God grant
(I say) we may remember and lay vnto our hearts what
that good Father S. Austin saith: *Nihil est infelicius: Nothing* *Augustin.*
is more unfortunate then the felicitie of sinners, whereby their pe-
nall impunitie is nourished, and their malice strengthened and in-
creased. When God suffereth sinners to prosper, then his indig-
nation is the greater towards them (saith that Father) and
when he leaueth them unpunisht, then he punisheth them most of
all. Witnesse this spectacle of Gods vengeance, Shebna,
who not long since I my selfe saw, in the course and passage
of my meditations, strong and in great power, spreading him-
selfe like a greene bay tree: Vidi eum super exaltatum, as the
vulgar hath it, honoured and exalted aboue measure, ele-
uated and lifted vp farre higher then the Cedar trees of Liba-
num. And yet now againe I passed by, and loe he was gone: I
sought him, but he could not be found, Psalm. 37.

Psal. 37.

And so I come to his punishment, which is set downe by
our Prophet heere in so full and ample manner, as more
cannot be said. All that I shall need to doe, will be to re-
commend vnto your further consideration two speciall tra-
ces and steps of Gods iustice in punishing Shebna: whereof
the first is the suddennesse of it; *Potentes potentèr torment a pa-*
tientur, Wisdome 6.7. The second, the manner of it; *In quo* *Wisd. 6.7.*
peccamus, in eodem plectimur.

Touching the suddennesse of it, lend me your attention,
and you shall finde in our Prophets commission heere,
what you shall seldome or neuer finde in any of the like na-
ture. All other commissions giuen to Prophets when they
were sent to denounce the ruine of any one man or nation,
runne for the most part with a prouiso, and mercie is ioined
with iudgement, as Fabius with Marcellus, to temper and
allay the fiercenesse of it. *Novit enim Deus suas comminationes*
conditionaliter esse intelligendas, nempe nisi respiciant, saith lear-
ned Zanchius.

Zanchius de
Nat. Dei. sect. 2.

As Ionah the third at the fourth verse: *Yet fortie daies, and*
Ninine shall be overthrowne: true, if yee will not repent, and
amend your liues by my preaching. So Isay the 38. at the
first,

Ionah 3. 4.

first, which commination some thinke came iust at the very
time of *Zenacherbis* fearefull expedition: Put thy house in
order, for thou shalt die, and not liue: true, vnlesse God may
heare thy praiers, and see thy teares, and then his heart is
turned within him: his repentings are rowled together,
and he will not execute the fiercenesse of his wrath, as it is
Hof. 11.

Hof. 11.9.

Ierem. 18.7.

But most pregnant of all other is that of God himselfe,
Ier. 18. at the 7. *I will speake suddenly concerning a nation or
concerning a kingdome, to plucke it vp, and to root it out, and to
destroy it. But if this nation against whom I haue pronounced,
turne from their wickednesse, I will repent of the plague that I
thought to bring vpon them.*

Nay Diuines say, that if *Iudas* (wher in I may tearme the
Traitor) could haue repented, he might haue found mer-
cie. *Iudas* had time, though not grace to repent.

But *Shebna* his case heere is farre more lamentable and
desperate: heere's no respite for repentance, no hope of
mercie, all iudgement. *Transportando transportabit te: Vo-
lutando volutabit te.* Behold, the Lord will carry thee away,
and will surely couer thee; hee will surely roll and turne
thee like a ball in a large Countrey: there shalt thou die,
and there shall the Chariots of thy glory cease, O thou
scandall and dishonour of thy Lord and Master.

Manner.]

See how euery word hath his weight, how euery sinne
beares it owne burden, and which is a speciall token of
Gods heauie wrath and vnpartiall proceffe in iudgement,
see how he meets with him in the same kinde.

Adoni-bezek caused seuentie Kings hauing the thumbes
of their hands and of their feet cut off, to gather crummes
vnder his Table: and the thumbes of *Adoni-bezeks* hands
and of his feet were cut off, *Iudg. 1. 7.* *Agags* sword made
women childlesse: and his mother was hewen in peeces
1. Sam. 15. 33. and made childlesse among other women, *1. Sam. 15. 33.*

Ralph

Ralph Lardein (saith *M. Fox*) betrayed *George Eagles*, a good and a iust man: and the same *Ralph* afterward was attached himselfe, arraigned, and hanged.

The chiefe of the *Vault-pioners* resolved to blow vp the Parliament with powder: and the same *Vault-pioners* were maimed, disfigured, shot, wounded, and blowne vp with powder. Right so fareth it with *Shebna*. *Shebna* to refresh his reputation and vphold his greatnesse, suppresseth *Eliachim*: God suppresseth *Shebna*, and raiseth vp *Eliachim*.

Shebna resolueth to liue and die in *Ierusalem*: God driues him out of *Ierusalem*. *Shebna* lookes for grace, releefe, and countenance from the enemy: the enemy disgraceth, hangeh, executeth *Shebna*.

13 O my God, make them like vnto a wheele, and as the stubble before the winde. Psal. 83. 13. 14. 15. 17. 18.

14 Like as the fire that burneth vp the wood, and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest, and make them afraid with thy storme.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perishe.

18 And they shall know that thou whose name is *Iehouah*, art only the most high ouer all the earth.

Application.]

And now to make some application, and to compare *Shebna* with *Gowrie*, and *Shebnaes* treason with the treason of *Gowrie* so farre as my knowledge of their like condition can parallell them together: I must craue leaue to flie to that old refuge, *Similitudes hold not in all things*. Neither shall I be able to parallell *Gowrie* with *Shebna*, nor his treason with *Shebnaes* treason in each particular.

Howsoeuer, certaine it is (to begin with that I first obserued in *Shebna*) he was a man of note and eminencie, a man of maruellous comely deportment and behauiour, a man that had conquered the affections both of his owne Coun-

E

try-men

try-men and strangers in such sort, as that notwithstanding a cloud of witnesses, the cleare and laudable depositions of sundry examinants, the Act of Parliament for the forfeiting of his estate, and of his heires for ever, and which is *instar mille testimonii*, the all-provident hand of God in opening the mouth of *Sprat*, and hailing him to the Ministers of iustice, and causing him to be his owne accuser, and that an eight yeeres after, when *Bour* and *Logan*, two other Conspirators, were dead and putrified in their graues, and deuoured of wormes, and no mortall creature could detect him but his owne witness, Iudge, and executioner, the *Conscience* of his owne breast. Yet notwithstanding there are not a few who shamenot to take vp that of the Prophet: *Quis credet auditui?* Who will beleene your report?

But this I will boldly say, and it shall stand incontrollable till the day of doome, to the eternall confusion of *Gowrie*, that he was as much tied vnto his Maiestie, as a subject in his case and of his qualitie could possibly bee vnto his Soueraigne: neither shall it be any amplification at all, or any the least straine of wit, to tell you that his Highnesse proceeding and carriage towards *Gowrie* was farre more gracious and charitable then that of *Ezechiah* vnto *Shebna*. For *Shebna* by the meanes of *Ahaz* was now thorowly acquainted with the course of government, and happily *Ezechiah* might haue especiall vse of his aduice, and could not be without him, and that the children of God are driuen oftentimes to relie vpon the wise in their generation, is not *Ezechiah* his case alone.

Secondly, *Shebna* (for ought we finde) during the time of *Ahaz*, and vntill this terrible inuasion of *Zenacherib*, remained in his allegiance sound and vncorrupt: whereas *Gowrie*, bloudie *Gowrie* (for I shall euer call him so: he was a man of bloud, his heart was died as red as scarlet with the royall bloud of an anointed King) could stand his Maiestie in no such stead. Secondly, his race was tainted, the leauen of his fathers disloyaltie had sowed the whole lump and masse of his thoughts and affections, and therefore he could
 looke

ooke for no gracious aspect from his Maiestie, sith of so bad a kinde as Traitors are, it is true the souldiers said at the death of *Maximianus* sonne, *there ought not to be saved so much as a whelp.*

A pardon, an indulgence, a conniuenie, doth neuer change the cankered and festered distemper of a wicked wretch. There are benefits which are odious, which exasperate, and cause the heart of an vnthankfull malicious miscreant to swell and burst againe, when he is as it were conquered and ouercome of loue and faire vsage.

All instances and allegations omitted whatsoeuer, take that of *Parric* for a pregnant president, from whom in despite of *Pope* or *Deuill*, the very aspect of our late right illustrious *Queene* extorted this feruent acknowledgement: *When I looked vpon her Maiestie, saith hee, (and what maruell? for she was the most glorious creature of her sex that then breathed) & remembered hir many excellencies, I was troubled, and yet I saw no remedie: for my vowes were in heauen, my letters and promises in earth; and had she preferred me neuer so greatly, yet must my enterprise haue held.*

But what should we goe further then his Maiesties owne experience? who thought by being gracious at the beginning, to *Banish* winne all mens hearts to a louing and willing obedience, but found by the contrary the disorder of the Countrey, and the losse of his thanks to be all his reward. *See p. 31.*

Yet notwithstanding so graciously dealt he with this vngracious Traitor, that for his sake he was content to dispence with the principles of morall wisdome, and after a sort to offer violence to his owne princely knowledge and experience. Whereupon it was that hee heaped so many coales of fire vpon this bloudie *Goueries* head, and that beyond all example.

True it is that *Saul*, for reasons best knowne vnto himselfe, could not endure that any of his subiects that were diffident and doubtfull of his title, should so much as be called in question. *There shall not a man die this day: for to day the Lord hath saved Israel,* 1. Sam. 11. 14. And *Dauid*, 1. Sam. 11. 14.

32 Shebna and Gowrie compared.

so farre foorth as it concerned his owne person, was well pleased to pardon *Shimei*: *Thou shalt not die*; and the King sware vnto him, 2.Sam.19.23.

And *Salomon* dealt so mercifully with him, that he confessed, *The thing is good: as my Lord the King hath said, so will thy servant doe*, 1.Reg.2.38. But heere his Majestie, vpon no one motiue in the world, neither vpon the apprehension of an extraordinarie blessing, as *Saul*; nor vpon a passion of ioy, as *David*; nor vpon a point of policie for a spirt, and after three yeares to meet with him for good and all, as *Salomon*: but freely and voluntarily, of his owne benigne nature and regall clemencie, forgiueth and acquitteth *Gowrie*, he restoreth him to his land, he restoreth him to his dignities, he nourisheth and bringeth vp two or three of his sisters, as it were in his owne bosome, by a continuall attendance vpon his dearest bedfellow in her priue chamber. And if all this had beene too little, he would haue giuen him (as it was said to *David*) such and such things, 1.Sam.12.18.

Quorum si singula duram
Flectere non poterant, potuissent omnia mentem.

But *O ignominia domus Domini*! It is more then stupendious to see how all this wholesome nourishment, which should haue bred good bloud, turned to venome, and how strangely that which would haue dissolued an heart of flint, and wrought remorse, made this villaine more retchlesse and obdurate: all this louing commemoration of so many binding benefits, no more mooued the bloudie butcher *Alexander*, then the ruthfull mone of *Lycaon*, fierce *Achilles*: but all this he heard, and (as there the Poet saith) replied:

Homer. 11. p.

Νῆπις, μὴ μοι ἀπὸ τῶν παύτρων, μὴδ' ἀπόδω.

For now, after a little pause, and conference had with his bloudie brother, he begins afresh:

Ingrediturq; domum, luctus comitantur euntem,
Et pavor & terror, trëpidog; insania vulso.

Now

Now, no one word falls from his blacke mouth, but dismall death; tell not me of thy gifts, nor of thy good turnes, nor of any price of redemption whatsoeuer, *die, die thou must*: the death of *Patroclus*, saith *Achilles*; the death of my Father, saith bloudy *Alexander* will not suffer me to thinke on mercy.

Now *Anteus*-like he renues his strength, and as a furious Rambe vpon recoyle, comes with the greater force: or as *Balista lapidum & reliqua tormenta, telorum* (as *Tully* saith) *eo grauioribus ictus habent, quo sunt contenta & obducta vehementius*, so grew this bloudy *Alexander* more violent and outrageous. Tusc. quest. 1.5.

Neuer did rauenous wolfe so insult and prey vpon a silly lambe, neuer did doting she-Bear rob'd of her whelps, so fret and foame as now this bloudy *Alexander* did. Where (though I confesse it addes little to what hath been already said) yet to the dishonor of bloudy *Alexander*, I beseech you note how deuoid he was of all manhood and common ciuilitie. For first; whereas Lyons and Beares will take some compassion on a prostrated creature, this bloudy villain, shakes of nature it selfe and sets vpon him as a bird in the snare, vpon all the disadvantage that possibly may bee, *γυμνὸν ἀπὸ χόρυθου τε, καὶ ἀσπίδος, καὶ ἔχον ἔγχος*, naked of helmet, shield, sword or lance, which none but a bloudy *Alexander* deuoid of all manhood, would euer haue done. Homer: Iliad. 9.

Secondly, hee threatnerh a King descended from as honorable predecessors as any Prince liuing, with a reprochfull and inglorious kinde of death: he must not die by the hands of a woman, which *Abimilech* held dishonorable, *Iudges 9*. Nor yet by the sword of his Page, which had been *Iudges 9.54*. a thought better, but he must die as a foole dieth, as an ox goeth vnto the slaughter, and as a foole goeth to the stocks bound *Prou: 7.22*. hand and foote, so must he goe with all ignominie and dishonor vnto his graue.

It behonuerh you to be bound, saith he; but died *Abner* as a foole dieth: his hands were not bound nor his feet tyed in

fetters of brasse, but as a man falleth before wicked men, so should he haue fallen as on this day.

Gowrie conspir:
C. 3.

Now let vs goe on and see whether *bloudy Gowrie* came any whit short of *Shebna*, for now all those circumstances, the end only excepted, must be renewed againe, and brought in by way of application to aggravate the foule inexcusable treason of *Gowrie*. For, I will not now dallie out the time, or tyre your patience, or spend my breath in charging him with all those finnes of *Shebna*, though I make no doubt but hee that was so giuen to *Magique operative* by birth and many yeeres descent and much practise, was guilty of all or more, or worle then those.

Gowries conspir:
D. 1. col. 2.

Neither shall I be able to say any thing of his end, of the vltimate end which *Gowrie* aymed at, being as yet vnkowne. Howbeit that he looked no further then the life of an innocent and harmelesse King, or that hee proiected no other thing then the bare revenge of his Fathers death, I for my part shall neuer belecue. His traueilling beyond the seas, especially in *Italie*, the mint, and ; but I forbear to speake what we all know, for what haue I to doe with other nations? Onely by the way you may remember what *Rind* vnder his hand sets downe, that *in those parts where Gowrie was they would giue sundry folkes Breues.*

His secret conference with *Iesuits*, men by profession disposers of Kings and kingdomes ; men, whom that triple-crowned Monarch vseth as the *Romane Emperors* those they called *agentes in rebus* all his spies, intelligencers and informers, with whom an honest heart cannot well conuerse.

And lastly, his plausibilitie with the people, who vpon the report of *Gowries* death grew so tumultuous and stirring, as that his Maiestie was faine to cause the *Bayliffs*, and the rest of the honest men of the towne to be brought into the chamber, and made eye-witneses of that which their hearts could not belecue (*Plausibilitie* being as you know alwaies the forerunner and harbinger of ambitious and swelling thoughts) these and the like, as the lowing of the

Oxen

Oxen which Samuel heard, and as the bleating of the Sheep, 1 Sam: 15. 14. crying in mine eares, makes me more then suspicious, that there was in Gowries treason somewhat that the world cannot as yet iudge of, nor the wit of man certainly determine. Wherefore, not to speake of the end which Gowrie ayimed at, nor yet to recommend vnto you coniectures and presumptions only; may it please you to remember what was said touching Shebna his treason in regard of the Author, Object, Event: all these present themselves againe, and come (as I said) by way of Application to aggrauate the fowle inexcusable treason of Gowrie.

First, in regard of the Author. Gowrie: Gowrie was, no Gowries confederate. For first, he layes this downe for a ground, *A wise man intending an high and dangerous purpose must communicate the same to none but himselfe.* Exam: of George Spross pag. 41.

Secondly, Restalrig (that is to say a perfect Gowrie) (for they two had but one heart between them) hee calls vpon him, *My Lord you must be circumspect with your brother, that he be not rash in any speeches; such a purpose as your Lordship intendeth cannot be done rashly, but with deliberation.*

My Lord if you will come ouer to my house, perswade your selfe you shall be as safe and quiet here, while we haue settled our plot, as if you were in your owne chamber. I doubt not my Lord but all things shall be well.

My Lord I am resolved to perill life, lands, honer, goods, yea and the hazard of hell shall not frey me, though the scaffold were already set up.

What? such secrecies? such vowes? such coniurations? such protestations? as farre as their soules and the damnation of their soules came to? and yet this a silly plot? no, no, I will graunt as much as he that is most incredulous shall or can vrge, and yet this no sillie plot. There must be a *concurfus fortuitorum* ouer and beyond the proiect, or else the best laid plot may easily miscarry. I grant it was sencelesse for Alexander to thinke that a pot of drossie should haue any adamantine vertue in it to draw bounry it selfe to Gowrie his house: I grant, it was sencelesse for him to thinke that

that Curtesie or rather *glauering*, bowing his head vnder his
Maiesties knee could worke vpon the affection of a King,
who is as an Angell of God, and can well distinguish sem-
blance and bare complement, from truth and realtie.

Moreouer, his vnmanerly importunitie, his vnseasona-
ble interrupting his Maiestie in his game, his deiection of
countenance, his deep oathes, his faultring in his speech, his
impatience of delay : all these I grant were arguments of
Alexanders weaknesse and ill managing of the plot, but the
plot was still the same and lay in *Gowries* breast, concealed
and vnknowne to any, saue God, and the Deuill, with
whom he delt, and who was his chiefe counsellor. *Alexan-*
der was but *instrumentum animatum*, all that hee was to act
and play in this bloudy Tragedie, was to get the King to
Gowries house, and into the chamber, and then let him and
the Deuill alone.

Againe, that the King should vse *Alexander* so louingly,
as to lay his hand on his shoulder, that notwithstanding his
many coniectures he could neuer suspect any harme to be
intended, or that when he did suspect hee should presently
checke himselfe, as being ashamed in respect of the cleare-
nesse of his owne conscience, to giue way thereunto; these
were not of the essence of the plot, neither can they be ascri-
bed to any wildome or forecast in *Gowrie* or his brother
Alexander, but to his Maiesties open simplicitie and harm-
lesnesse, there being (as Saint *Chrysostome* saith in his Homi-
lie de *Santa Susanna*, if the Tract be his) *suspiciones male-*
nole calumniantium & suspiciones beneuole Gubernantium :
malitious suspitions, proper to calumniators, beneuolous
and friendly suspitions proper to *Gouernors*. If my friend
betray me, I bespew him, but if my enemie betray me, I bespew
my selfe, said he.

But goe we on, and follow his Maiestie into the darke
chamber of death, and then tell me if *Zenacheribs* armie,
Rabsaches threats, the inconstancie of the people, the disloy-
altie of *Shebna*, could put *Ezechiab* in such danger, or that
it was euer higher time for God to put to his helping hand
then

then now? no beloued, here, here stand you still, and behold the saluation of the Lord, which he shewed as on this day; open the booke of his workes, read the doctrine of prouidence; Exod: 14. 12. did euer God shew himselfe to bee a God almighty and a God of power, did hee euer manifest his particular prouidence more articulately beyond the strength of reason and compasse of second causes then now?

Was it not strange and miraculous, that he, that was appointed to bee the murtherer should presently vpon the sight of the King (as *Baltasar*, when he saw the hand-writing on the wall) stand trembling and quaking rather like one condemned then an executioner of such an enterprise?

Was it not strange and miraculous that the King should dragg *Alexander* to the window, and that his Nobles at the selfe same instant should bee vnder that and the very same window?

Lastly, was it not strange and miraculous that that blessed Angell and messenger of the Lord, that *Iosuah*, and mighty Deliverer, *S^t Iohn Ramsay* should finde the turnepicke doore open, follow it vp to the head, enter into the chamber, rescue the King from *Alexander*, and strike bloudy *Gowrie* himselfe stone dead in the place?

All these are as so many bookes, wherein he that runneth may read, Gods especiall prouidence ouer his annoynted. Turne ouer the leafe againe.

That hee that should haue been the murtherer should now stand as one that was to be murthered.

That the King should dragg *Alexander* to the window: That his traine should be at that very time vnder that very window: That *Sir Iohn Ramsay* should lite vpon that darke, vnused, vnknowne by-way, free him from *Alexander*, and strike bloudy *Gowrie* dead in the very roome: read it aduisedly, and then awake all antiquitie and shew mee the like instance of Gods especiall prouidence againe.

I know you will tell me of *Noah* in the Arke: for what in the eye of reason should become of *Noah* in the Arke, in the Arke, without Anchor to stay her, without mast to

poize her, without sterne to mooue her, without Pilot to guide her, had not the same God, who forgets nothing that he hath made, both shut him in with his owne hands, and preferred him being in, which otherwise in reason could neuer haue been.

Psal. 126.

Linus 33.

I know you will tell me of the *Israelites* deliuerance from 70 yeers captiuitie, which the Prophet *Danid* saith, strooke such an amazement in them, that they were like them that dreame, *Psalme 126.* and as *Linus* saith in a case of great ioy, much liberty and freedome, *Mainus gaudium fuit, quam quod vniersum homines caperent, vix satis credere se quisq. audiuisset, alij alios intueri mirabundi velut somni vanam speciem.*

Acts 12.9.

Reg: 12.9.

Psalme 145.

I know you will tell of *Peters* enlargement out of prison, which so maruellously affected the blessed Apostle, that hee was scarce his owne man, hee knew not that it was true which was done by the Angell, but thought he had seene a vision, *Acts 12.9.* But what was there in all these or any one of them, that you shall not read in some one page or other of this most omnipotent and all powerfull deliuerance of his sacred Maiestie. *Great is the Lord and most worthy to be praised, and his greatnesse is incomprehensible. Generation shall praise thy workes vnto generation, and declare thy power.*

Obiect.]

Another circumstance followeth; In applying whereof durst I presume, either on the time, or your patience, or mine owne strength, much might be inserted to the indelible shame of these bloody *Gomeries*.

pag. 29.

For they (miscreants as they were) thirsted not after the blood of a private man, nor any subordinate Magistrate, but of the King himselfe. A King not *precario*, or by conquest; read his *Βασιλευς* *Βασιλεως*, but an absolute Monarch, and free borne King, the which with vndaunted presence of minde he could pale *Alexander* (for the righteous are as bold as a Lyon) hee was borne a free King, and should die a free King.

A King; not offensive or grievous vnto his subjects, but a King surnamed by the voice of all his people, of all humors, of all factions, of all religions, the gentle King. A King, and a King of the line of David, a King and a King of the tribe of Iudah.

Event.]

But here I must lay my hand vpon my mouth, I cannot say what my heart conceiues, nor yet conceiue what ought and should be said: wherefore I come to the event. For what of all this? *a King and a free borne King, a King and a gentle King, a King and a King of the line of David, a King and a King of the tribe of Iudah*; what of all this? It was a foule treason, they were bloody villaines, what of all this? did you neuer heare of a treason before? did you neuer heare of a King murthered? and what a quoyle here is about one *Gowrie*, seduced happily by pestilent firebrands abroad in *Italie*? or what if his deep *Melancholy* now brake forth and growing starke mad as *Aiax* offended with *Ulysses*, *Agamemnon* and *Menelaus*, wreckt his malice vpon a sillie and a harmlesse sheepe, thinking it had been *Ulysses*; So hee, instead of those that had done him wrong (as hee thought) and proceeded against his Father, misse his ayme and fell vpon the *King* as vpon a sillie and harmlesse sheepe, who was in his minoritie, and wholly passive in all that businesse? why what of all this?

Beloued, shall a *Prince and a great man fall in Israel*, the second of *Samuel* at the third, and will the *sonnes of Zeruiah* : *Sam. 3. 38.* stand still? will no tumults, no vprores, no alteration follow? And shall an absolute Monarch, though but now in *Hebron*, as *David*, yet in expectation and sight of all the world (to the ioy and comfort of Gods Saines, to the terror and amazement of the enemies of God and his Gospell) the puissant Monarch of Great BRITAIN and of all Israel, shall he I say, be bloudily mangled, and hewen in peeces, and no horror, no murders, no massacres follow?

F 2

Yes,

Yes, yes, for (to omit what thousands have obserued, how about that very same yeere, nay within the compasse of one moneth and weeke almost, many subiects of principall note miscarried, and grew corrupt in their allegiance, many treacheries were attempted, many Protestant Princes miraculously preserued) what meant, what meant that posting to Rome, that gadding to Doway? what meant that hissing of the Bee of *Asbur*? that buzzing of the flie of *Egypt*? and all about this time. Whereunto tended those many paskills, and pamphlets touching the doctrine of *Succession*? Whereunto tended those confident predictions of the *Romish Rabshekehs*? *Nondum completa est iniquitas Anglorum*, saith *Pererius*.

Dabit Deus tempus quando vetula illa annus, saith another, and all about this time. But of all other, whereto tended, or what construction can you make of Pope Clements Bull? to wit: *After the death of the Queene, whether by course of nature, or otherwise, whosoever should lay claime or title to the Crowne of England, though neuer so directly and neerely interested therein by descent and blond-royall, yet vnlesse hee were such a one as would not only tolerate the Catholike Romish Religion, but by all best endeuours and force promote it, they should admit or receiue none to be King of England.*

Surely when I consider this in mine heart, as it is *Lam. 3.* I resolue it was the Lords mercy that we were not consumed. For had not God (his vnspcakable rich mercie be praised for it) vpon the decease of the late euer-blessed Queene *Elizabeth*, reserued a seed, and a seed of a right generous kinde, for ought that we can gather from the predictions, *Bulles* and *Briefes* of those *Romish Rabshekehs*, our Land (as the Prophet *Isay* saith) had lien waste, our Cities had beene burned with fire, strangers had deuoured our Land in our presence, and it would haue become desolate as the ouerthrow of forraine enemies. Had not God reserued a seed, and a seed of a right generous kinde, the daughter of *Sion* should haue remained like a *Cottage in a Vineyard*, like a lodge in a garden of *Cucumbers*, and like a besieged Citie. Had not God

wee had beene as *Sodom* and *Gomorrhah*, all in combustion and hurly burly; then should you haue seene heere a *Banner* whipping and broiling of poore innocents, there a *Gardiner* proscribing, imprisoning, murdering of the right heires and zealous professors of Gods truth. Then should you haue seene the very channels in our streets swell with the blood of Martyrs, as *Jordan* in the time of harvest, and *Iosuah* 3.15. their bodies piled vp for fuell, for beacons and bonefires, *in usum nocturni luminis*. And which is a miserie, which the heathen, the sublimatest wit among the heathens could not expresse, no sacking, no rifling, no razing of Cities, no burning of whole townes and villages commeth any whit neerer it. Then should you haue seene cleanness of reeth in all your Cities, and scarceness of bread in all your places: I meane the spirituall famine of Gods word, when the people and sheepe of Christs fold should haue beene turned out to graze on the naked pasture of an implicate faith, and should neuer haue come to the sight of that holy *Manna*, that *pabulum animae*, the sacred word of God; but happily once in the yeere you should haue had a *Ducking Frier* step vp into this or the like holy Mount, and fed them with the *salina*, the froth and foame of an allegoricall and tropologicall *Postiller*.

But why doe I argue the euent from the threats and Bulles and Briefes of those *Romish Rabsakebs*? or why should we feare their feares, or be afraid of them? *Isai. 8.12.*

Who seeth not? nay, as *S. Austin* saith, speaking of the blessings which the name of Christ and the Christian profession brought into the world, in his first booke *De Ciuitate Dei*, and sixth chapter: *He that seeth not this, is blinde: he that seeth it, and praiseth it not, is thanklesse: he that hindereth him that praiseth it, is mad.* *August.*

How that if violence had preuailed in the day of blood, we had beene bereft of all those blessings which his Maiestie as a ricke of corne came laden with into this Land, euen in number as many as the benedictions of *Abraham*, especially

any of those which he ordinarily accompanied his own person, and depended not so much upon the change of the Prince, and death of *Queene Elizabeth*, as upon his and his only succession in the Throne. I shall not need to reckon them; I assure my selfe there is not any thankfull heart or true Israelite indeed, but hath them in a table before him. Sure I am, had we wanted the least of them, and had not God as on this day avenged himselfe on *bloudie Gowrie*, both suddenly, and in the same manner as it was said of *Shebna*, we had wanted them, very babes and sucklings would have beene eloquent in the commemoration of them, and that now we have them in their height and perfection, we are not sensible of them.

But beloved I beseech you in the bowels of Christ Iesus, let vs in the day of wealth and all kinde of happinesse, so comfort our selues, as that we quite forget not the day of affliction.

Let vs so solace our selues with remembrance of what we now are, as that we abandon not all thought of what wee might have beene, and of what God, had he not beene the more mercifull, might well have deprived vs of. Now, O Lord God, let thy name be magnified for ever by them that shall say, The Lord of hosts is God over *Judah*, and let the house of thy servant the King be established before thee. Let it please thee to blesse the house of thy servant, that it may continue for ever, and let the house of thy servant and of his seed be blessed with thy best blessings.

Amen.

R I N I S.



